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But as his ego^{the infant} becomes stimulated by the constantly imposed selfishness of adult motives about him, ^{at} his personality will quickly become tainted with the poisons of self-centered tendencies of feeling and reasoning.

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Everyone is born with a personality that has all the tendencies which, by ~~their~~ ^{indetermination} combining quality, make growth possible. By combining quality is meant: a person may be born with many deficiencies and it is through these that his growth becomes furthered. The earliest environment ⁱⁿ which is ^{the infant} ~~his~~ earliest educational processing ^{is carried on} has very much to do with whether ^{he} he will profit much or little by the advantages or disadvantages he ^{has} ~~is~~ and becomes endowed with ^{as} ~~as~~ there is nothing that is fixed in the nature; - there is nothing which cannot be overcome or modified.

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The environment which enables the infant to have everything in the worldly sense is not particularly an advantage to its growth for intelligence ~~cannot~~ ^{never} is ~~not~~ ^{nor} given or acquired by the ~~gifts~~ ^{gifts} of poverty or material riches. That is, natural intelligence which makes for intelligent adaptation is contingent upon training which ^{expands} ~~expands~~ the human receptivity

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only this can be the natural
way of living for we see it in
the child before its behavior becomes
fixed; before it is

Due to the child's being taught to accept as the
whole of ^{his} mental equipment the partial, fractional,
and relative, ^{or} and not the greater, inclusive consciousness
from which the other is a departure, ^{he has no} awareness of ^{the}
^{greater} which is only to be evoked through self-consciousness.]

^{the child's} His early struggles for blind adjustment are expressed
in the derangements, the narrownesses, the self-stifling
eccentricities of later life. And even though his
tendencies become organized and ^{adjusted} adjusted to social
life, this adjustment consists only in the ^{forced} adaptation
to an existing, ^{no} planned social system. ~~But~~ the process
of adaptation to this system is ^{the} a most imperfect one
for it leaves the ^{early a} mind disorganized and chaotic to
live on the form of ^{production of a lower} licentiousness ^{personality} unique, ^{new for individual, but for} for bigotted
observance of duty and justice, ^{for his own sake} and all forms of psychol-
ogical damage. Any disorganization ⁱⁿ of the child's mind
is not touched at all by this unnaturally enforced
adjustment to the world.

^{where} Any adjustment is decreed by imposition. ^{there} It is a
constrained yielding of the forces in his personal,
finite world to the forces of ^{the immediate} the ocean, of the all-ego
^{and not an acceptance and merging} which he is ^{fundamentally} fundamentally. That is why he learns so
poorly - or not at all. ^{the} The formation ^{of his} of his partial
ego depends upon behavior-memory resulting from
inadequately ^{known} experience of events. That is, the
memory of what he has gleaned from the experiences he has

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gone through and the conflict which is part of every experience produces of a consciousness of what he is which is far from representing the whole of his consciousness. ^{the whole, the ego, that he is forever}

The child cannot accept the whole consciousness because he is not conscious of it. It is not a matter of acceptance ^{and experience of himself, of what he really is} but of becoming conscious of himself; ^{the knowledge, the ego, the ego, the ego} consciousness of which is given by development, not by engrossment in seaparatist attitudes... which form the finitely bound ego.

The child is like ^{it} an ocean ^{and, like an ocean, it} that does not know itself. There is a little personality, a bent of nature ^{that is given at birth. Each child is then} the bent of nature ^{with a particular bent of} attitudes ready to be expressed. There is ^{an} individuality but it is very soft and pliable in comparison with the attitudes of adults and lends itself easily to diverse modifications and expressions of these. One might also call this bent the child's intelligence.

^{of human nature} In this bent ^{are} all the tendencies of early human nature, ^{mirroring} nature's tendencies. The child has then all possibilities meaning not that he will be a genius in painting, poetry, music, and so forth. He will have all the tendencies of nature but not the ready faculties which are the crystallizations of these. But he will have the need to love, to alleviate hunger, to express his wants,

and all the physiological and psychological reflexes characteristic of the newborn, as of human life in its mature stage. But this is the stage where the personality is closer to the fullness than to the divisional stage of ego.

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Later the child is fearful of strangers but before that stage (if ~~any stranger comes~~) it is more universal in its expressions. It accepts milk from any breast. It will let itself be cared for by any stranger. It will not refuse any attention from any one at all provided that attention does not give ^{it} pain.

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It has not a larger consciousness, ^{for the adult for whom always someone must} but its consciousness is less conscious in the restricted sense. In other words, at this early stage the child has not formed the habit of differentiation as to personality. To it, the mother is not the mother; the mother is a source from which ^{emanates} the care it receives ^{only from mother} emanates. The consciousness of the identity of the mother ^{comes to} comes much later.

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Favoritistic exclusiveness, though present in the child, is ^{at first} an insignificant tendency which is made ^{and indomitable} significant by stressing it, by systematically but unknowingly restricting the the original freedom of consciousness which every child has. Every child's attitude is impersonal at the beginning but though impersonal, it does not make for coldness and indifference of nature. It has not been cast into limited forms of feeling and thinking. The idea of father, of mother, of

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home, of possessions ^{do} ~~should~~ not flavor of exclusisms ^{is}
which ^{later} rule the mind and actions by artificial
barriers, this creating a wrong conception of
where independence lies and how it is to be obtained.

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^{But} This universal attitude, when it ~~can be~~ preserved
with maturity, becomes the childlikeness of maturity,
the most valuable basic attitude of human growth.

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It is said to mothers that later they must let
their child go but why not allow the child to remain
free as it was at the start of life instead of
building up in him these finite attitudes of
attachment?

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The child is made indifferent to others by
encouraging the having of favorites. How does the
human being learn the meaning of stranger and the
meaning of kith and kin? The mother has the exclusive
feeling of my child, devoid of broadness of sentiment
which later on she is asked to exercise when the
child must assume the obligations of life as a
grown-up. And this ^{extremely} possessive feeling which is
~~extreme~~ will express itself in all her relationships -
and also in the fathers - it will express itself
in gesture, in word, in behavior. These will
condition the child's ~~own~~ feeling and thinking. At
first, the conditioning happens unnoticed. The fact
that it exists is not even considered. So the whole
conditioning takes place unnoticed by both parents
or children. And we must take into consideration that

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 which teaches one about himself in contrast
 with a training that does not broaden the self
 but only heightens information by teaching
 everything ~~else~~. *and what directly persons not self.*

The self that has expanded its capacities ~~will~~
~~can~~ not put its learning to exclusive application;
 It strives only to give its knowledge a
 liberating reality, not a reality of exclusive-
 ness which perceives life and humanity only
 in the light of how these can (~~exclusively~~)
 serve but the self. This ^{self} ego lives ^{only} for itself;
 in its relation to the world others are
 non-existent for it. ^{But} The self-expanded ego
 exists to realize unity for itself and to
 exemplify it in its relationship with ^{all} man
 and ^{every} with all forms of living.

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 The infant's conditioning begins with
 the physical ministrations ^{performed by its parents, the quality of} and the psychological ^{reap}
 attitudes of its parents. By the physical ^{more ?} ^{distorted}
 attentions it receives from the adult, it is
 preapred for bodily self-care. By the actually
 existent psychollgical attitudes or motives of
 the parent, and by artificially assumed poses
 which modify the former, the modifications being
 a distorting complexity which further influences
 the infant, its conditioning begins. ^{of the sort invariably} This
 conditioning makes for physiological and
 psychological involvements.

1456 Townsend Ave.,
Bronx, N.Y.C.
March 19th, 1943

Dear Friends:

I was indeed grieved to receive your letter although its contents did not entirely come as a surprise.

So far as your boy's interest in Pauline is concerned, that must naturally remain a matter to be settled by yourselves so that I will not take it upon myself to offer any advice. But may I add that at no time did I encourage either to marry. Indeed, to the contrary I attempted to explain upon more than one occasion that such a step might easily lead to stagnation in both their lives.

Also, at no time did I advise Gil to leave school but rather to the best of my ability attempted to persuade him to remain. Many were the hours spent in doing so nor were they wasted for otherwise I do not believe he would have remained as long as he did.

P733 What his or your plans are I do not know but I hope they will lead to greater friendliness between you. That, I feel, is the main thing for it was no doubt due to some lack of confidence which led to the boy's secretiveness.

This is not unusual, of course, but when remedied, leads to more gratifying relationships between parents and children.

I understand your worry over your son but in having children, there is always a portion of anxiety which is part of the love we bear them. Therefore, I feel that this love must rise in strength for them as they grow up and gradually seek to find their way in life. And it must continue to be a source of inspiration even though there be no absolute assurance that any steps taken by them will always achieve perfect results.

You have both given Gillray the best guidance you were capable of giving. No parent can do more. Let us wish that he will find his way which now he is intent upon doing while giving him our best thoughts and continued advice without the bitterness of worry. This, I feel, should help him and you, too, to promote the mutual happiness of all concerned.

Please remember to take care of your health. I have already gotten in touch with Gillray and told him to write you at once.

Sincerely yours,

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the whole world is conditioned that way, it is not a matter of isolated instances.

^{the result of our mal-conditioning is that}
~~So that~~ when a person grows up, everything he contacts has the same isolation in it. Whatever he does has ~~this same~~ self-centered motivation and exclusiveness in it. ^{of our} What we do in commerces, in our marital relationships, in everything that enters into our circle of interests, we are subject to ~~this~~ self-gratifying motive which lies behind all our thoughts and feelings and which contradicts our original childlikeness.

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Our whole struggle is to bring this original childlikeness into maturity. And in departing from it, our whole life becomes a struggle to emancipate ourselves from our limitations, which is ^{only} to say, ~~to~~ ^{though} restore our original childlikeness ~~but~~ transfigured with mature insight. All the goodness man speaks of, all the spiritual and moral understanding he strives to reach is just the ^{development or action} development of this simple childlikeness, which is ^{perplex} the essence of our lifelong struggle, ~~to~~ in which we strive to achieve freedom from the delusive and restricted consciousness acquired ~~from the beginnings~~ ^{from} of parental conditionings.

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It is this conditioning which ^{encourages old} produces the selfishness in man. Life, as a whole, then becomes affected by ~~in~~ and, in consequence, we are deprived of the simple freeness and companionship of human relationship. It takes away from an interested living together.

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The relative values ^{instilled in us} which we are taught from the very beginnings would be perfectly all right ~~but when they~~ ^{were}

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live in its relationship
to the universal

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And although we are opposed to death, to suffering, to disunity, we ~~not~~ merely are blindly, not intelligently opposed ~~to death~~ from which there is no permanent escape from suffering. ~~all that is possible is momentary relief~~ until the individual learns to give expression to universal values by parents setting the example.

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~~are~~ ^{not} taught to the exclusion of their relation to universal value, (that is, by the parents not practicing these values since it is only by practice that they can be taught in the early stages) ^{there alone} - in ~~which~~ their only real value lies, then everybody's living becomes a martyred existence of disunity in which the question of finding and enjoying the best life offers remains unanswered. ①

It makes for much sounder growing ^{when} for the parents to remember ~~from the moment of conception~~ that they are not the creators of, but only the instruments by which the child is created and cared for.

The plasticity of the child is the ability to move adaptably. Now this plasticity can only be preserved when the child is left to realize slowly his acquaintanceship with his environment without attempting to impose upon his memory definite and static rules of behavior aside from ~~learning what is~~ necessary to physiological preservation and comfort. ^{those} ~~The processes of~~ ^{automatized} thinking must not be precipitated ^{him} by imposing upon him ideas of right and wrong but by ^{gradual} permitting the effects of events and conditions in and about him ^{must be permeated} to inculcate in his mind and emotions so that he may have direct access to the principles operating through them, so that the meaning of anything he does becomes more and more discernible to his consciousness, and not ^{as} be senseless acceptance or rejection ^{on his part}.

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First there is the plastic nature - the flexibility

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of mind and emotion - but not the knowledge which would make it fruitful. Later, even though the knowledge is acquired, we have not the natural flexibility, the suppleness that would make it fruitful.

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^{when} ~~If~~ we become shut off from the original flexibility of our natures, ^{only} we fail to make the best of knowledge for it is the natural plasticity which ^{makes it possible for} enables us to direct what we have learned freely, not self-oppressively.

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When the child is permitted to mature rightly, ~~that is~~, by learning to adjust and express his activities through the process of direct evaluation, ~~to do rightly by himself~~ - his nature will by degree grow firmer as his years increase without losing any of its flexible virtues. And this development will never stop as the result of a mind which is kept ever youthful..

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The applying or not applying of self-evaluative processes will be the difference between the open or closed mind receptivity of the child as a man.

throughout life. And though a child later prove himself, according to common standards of success, to be more clever than his parents, he will still be marked by the flood of discordant influences of their neglect ^{which} ~~that~~ are but the relaying of their own limited qualities. These must rule him as they have ruled his parents. He, also, will be rueful of past pleasures he might have enjoyed; never of unavailed opportunities for development, ^{he failed to avail himself of} so that his age, as theirs, turns out to be a thing too inflexible to be mature; his youth, as theirs, a thing too weak to prevent its hardening into dullness with age. Thus, the defects of the parent plant ^{are} find prolongment or even augmentation ^{and} in the life of its offspring.

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The propagation of human ignorance is not so much a problem of genetic heredity as it is of the degenerating stimuli, liberated through parental neglect, with which the formative and postnatal child is ceaselessly bombarded. The young mind and body may be compared, so far as they are affected by the influences of their environments, to a field abundant with invisible tendencies or proclivities. Of these, certain ones increase to gigantic proportions in relation to others and become ruling agents in the consciousness. If these have superior merit, the life, though it be short in time, will have enjoyed greater benefits than the existence of the octagenarian who, though never feeling out of his element, seldom felt greatly alive to anything. ^{must be living above for.}

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It is to be regretted that the more useful propensities are left ignored and discouraged for the slavish cultivation of sickly tendencies earmarked for traditional usages, and which ^{ability to think for oneself} later manifest themselves in measured aptnesses and dexterities ^{which is no capacity for doing much for really so} having not the slightest capacity to help raise the state of

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intellect to the point where it may observe and so know itself in its actions that they may become more whole.

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Parents, as instructors, show a preference that is exaggeratedly marked for little adroitnesses and efficiencies in the behavior of children. There exists scarcely a trace of practical conception in the average home or classroom of what might be done for them were some rational knowledge presented in place of arguments so that feeling and thought might be blended into consciously related action. Instead, chattering mouths are filled with empty words impelled by the leapings of busy minds, that flare into selfishly interested arguments ^{on these} which have no intersecting link with thought and feeling, action and life, as active components of human relations.

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Were parents to treat the infant with the love of an impersonal devotion which is not, as commonly imagined, at the expense of genuine interest, the relation would be even more personal but less possessive. In consequence, there would be profoundly intense feeling and love far surpassing the indomitable exclusiveness of the possessive emotions claimed and even acclaimed as such but which, though on the way, are still but crude aspects of love.

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Were parents no longer to view the child as "my property," or "my security," the egocentric tendency would no longer be forced as the growth of a plant is ~~now~~ forced with synthetic hormones. ^{at a tendency} Each tendency may be likened to an embryo plant which, ^{is} ~~is~~ undesirable, ^{it} ~~it~~ should not be nourished to grow into a tremendous obstacle. Though the real, albeit as yet obscurely understood reason for obstacles is to develop and test strength, ^{or intelligence} it is only when the mind becomes energetic in the attempt to realize this fact that it can intelligently procede to overcome an undesirable

trait. We must therefore exert ourselves to see ^{over} these hindrances not as insurmountable obstacles but as means to help us fulfill the purpose of growth, ^{this} which we accomplish as we outgrow our weaknesses that are also our susceptibilities. If we do not succeed here, our limitations must rule us and, by doing so, defer our ultimate liberation which, ~~we shall find as we persevere~~, ^{only} is the purpose of living.

^{who is also the good parent}
The teacher knows how quickly the unnatural can become natural to man. Therefore at all times he guards against the unnatural, against traditional emphasis upon limiting tendencies which eventually disintegrate the possibilities of reason, ^{over of this} and thus produce a consciousness that colors, alters, synthesizes, ^{and behavior} the setting against which man's existence is played and thus inclines or disinclines him upon a certain course of behavior against this environmental background. Such limiting tendencies, so long as conformity to average behavior is accepted as the decisive criterion of worth, is usually taken to be the best in ~~him~~. Most often, they are viewed as ideally desirable achievements for which to strive, ~~while~~ the so-called normal environment is considered not as matter from which to learn but rather to hold and exploit.

All the harvests of our lives, the mediocre as well as the abundant, are stored in the granary of our consciousness. Here are piled our sensations, our feelings, tendencies, and reactions thereto, all being continuously intermingled, stirred, and awakened. In a corner of the human granary lies the limited self known to us, the poorest harvest of our possibilities, the self we seldom qualify as limited due to our lack of interest and hence of knowledge concerning the rest of our possibilities which, being

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unsurmised, cannot serve us as a basis for even approximate evaluation. And so it is generally supposed that all we are lies in this segregated and segregating corner. Seeing only the smaller man, we deny the possibilities of the greater. Handicapped by our habits of finite appraisal, we are sceptical of and therefore misconstrue and minimize every suggestion, arising from within, that we are more than we assume ourselves to be.

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~~But those~~ "interfering" suggestions ^{which have} ~~having~~ their origin in our better tendencies, ~~which are unsuspected by the average individual~~ because they lie beyond the radius of the limited consciousness, ^{considering consciousness to be self} have the function of revealing the ~~former~~ ^{self} and so of liberating the consciousness. While their revelatory office becomes known to us only as the outcome of application to self-study, the guidance of the teacher - who may also be the parent - is required to lead the child of restricted consciousness to the child able to learn from ^{herefrom} and consequently to teach himself.

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~~So that~~ while a tendency may originally be an unsuspected force, with the aid of the reflected environment it either waxes or wanes, is attenuated or petrifies into rigidity of mind, becomes an object of conscious interest or else is relegated to the forgotten where it nevertheless ^{discovers} ~~operates~~. In accordance with a divisively anatomic point of view, our reactive tendencies toward stimuli are variously classified as reflex, instinct, emotional drive, habit, thought, and so forth, ^{or} but our larger concern should ^{be} ~~not~~ be with the names of these tendencies or with their neuro-biological patterns and locales but rather with their far-reaching consequences, with what they do or may do not merely specifically but in conjunction with each other. There are countless tendencies within

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but the only way to acquaint ourselves with these formative elements of our consciousnesses, environments, and modes of behavior, is to approach them through self-investigation. But terms are unimportant since these can never lay bear the meaning and import of these tendencies at the moment when they actually affect what we sense, feel, think, and do.

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That is why the teacher who possesses knowledge of human nature is especially valuable to the child ~~for~~ through his own direct experience he can communicate to the other the knowledge of how to guide not only the more pronounced tendencies, those which will come to the forefront despite interfering environmental influences, but others to which we may refer to as residual tendencies, those whose appearance in behavior will depend upon the strength and direction of particular environmental conditionings. In the knowledge of how to guide the less pronounced tendencies, the child will eventually learn how to consciously direct the stronger, more pronounced ^{ones.} tendencies.

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With conscious self-direction comes growth which is not alone the resultant of heredity but of environmental influences as well to which, by virtue of our heredity, we are susceptible. ~~And~~ Our heredity, ~~in turn,~~ can ^{only} affect us through environmental influences. So nature and nurture are but extensions of each other, both existing for the great purpose of individual growth through consciousness of their agency in us.

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Though ice is distinct in properties from water, it is impossible to disconnect one from the other. The same ^{is true of} ~~is the case with~~ heredity and environment: neither have existences apart from the other but as ice is only an aspect of water, so it is with heredity which is only an aspect of environment, capable of ceaseless extension in

P755 variation and degree of quality.

The proof of this lies not only in the experiment but in the experimenter, ^{And as there are many who experiment, each will} who must each go about it in a different way. But while here, too, variation rules, for success in verification, we first realize not the antecedents of a trait, ^{— whether in heredity or environment} but what it does in our life. And when we know what it does, we ~~will~~ try to correct it if it be a detriment to our development. Or, if it be an aid, we will strive to intensify it. Thus, we modify it so as to bring its purpose in our life to completion.

P756 Now as we grow, we gain insight into the meaning of traits so that we naturally know from whence they flow, ^{Or how they develop or how they are inherited} But we cannot well ^{begin or} begin with the attempt to answer this ^{problem} question for, if we do so, we fail to equip ourselves with that growth of mind, to be distinguished from the mere amassing of technical information, which alone permits us to attain our goal.

P757 In the furtherance of growth of mind lies the opportunity of the truly loving parent who does not need to communicate with the infant through the device of language in order to establish contact with it and to gain understanding of its tendencies. He will succeed through observation which alone makes communication at this early stage, that is, right communication, more than an interesting possibility.

P758 Observation to the end of understanding requires understanding before one can reliably judge what is being observed. Yet, without awareness of the necessity for a finely observant mind, what the average parent does in his relations with the child is to attempt to communicate with it before he has himself obtained understanding of his own tendencies. It is also done by the average instructor who

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essays to communicate with his students before sufficient reflection has taught him to communicate to the benefit of a class; Both instructor and parent, ^{must fail for} having had practically no experience in furthering the growth of mind other than through spasmodic attention given to obvious responses, ^{which points not to clear grasp of mind} but rather to its absence.

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Let us observe the child by what it does for through observation we eventually arrive at full-fledged communication. But to observe well, we must realize that the actions of the immature in years are less egotistical, less calculated than those of the grown-up which therefore makes them not so difficult to read and to decipher. Hence, the real problem which presents itself is what to do for the parents and, later, the instructors that they may voluntarily transcend their emotional and mental complexities through which the child's actions are now so faultily observed, interpreted, and guided.

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For when we do not even know what is good for ourselves, how can we, lacking so in understanding of our human nature, be certain that what we prescribe as being good for another will not plunge him into conditions worse than those he was in when he first came to us for assistance?

Just as sound will affect the hearing more or less powerfully depend upon whether we come closer and closer to the sound or ~~whether we go further and further away from it~~, so the action of approaching or turning away from the ways of mind in another depends upon our approach or departure, ^{we approach or depart from} that is, through reflection or neglect of reflection upon our own mental functions whereby we may or may not realize every innate possibility. In short, mind cognizance through behavior increases or decreases in skill to the degree that we become acquainted with its functions in ourselves.